

*To walk in Newness of Life, the
great Duty of Christians.*

A
S E R M O N

PREACH'D

On New-Year's Day, 1734-5,

For the BENEFIT of the

CHARITY-SCHOOL

I N

Gravel-Lane, *Southwark.*

By J O H N B A R K E R.

Published at the Request of the MANAGERS.

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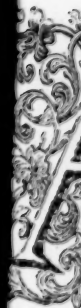


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TO THE
MANAGERS
OF THE
CHARITY-SCHOOL
IN
Gravel-Lane, Southwark.

GENTLEMEN,



S I am perswaded you really intend the Glory of God, the Benefit of Society, and the Good of the Poor in the Charity-School of which you are Managers; so I cannot but commend your Zeal, and heartily wish you good Success.

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But

But there is one Thing relating to your School, which I think deserves particular Attention at this Time, and that is — That it was founded by Mr. Shallett, and some other Protestant Gentlemen in 1687, when a Jesuit opened a Popish School in your Neighbourhood, and gave publick Notice that he would teach the Children of the Poor gratis. Now, tho' the Providence of God, by a remarkable Series of surprizing Events, rescued the Protestant Religion, and happily delivered us from those Fears of Popery which justly alarmed us in the Reign of James the 2d ; and our Religion and Liberties have since received great Security from our Laws ; yet Popery is still the Religion of a great Part of Europe, and is ever striving, with incessant Labour, to spread and extend its Dominion. It looks over upon us with a particularly envious and watchful Eye, and lies always ready to seize every Opportunity to return amongst Us. The present Time, on some Accounts or other, appears favourable in the Opinion of Papists, and Popish Emissaries have of late

practi-

practised upon Protestants here with too
 much Success; by subtle Discourse and many
 other Arts they labour to corrupt the Poor
 specially, and their Children, and to take off
 the Aversion they have been wont to conceive
 against this false and dangerous Religion :
 cannot therefore but think it seasonable and
 needful to call upon the Managers and Masters
 of our Charity-Schools, to take a particular
 care at this Time, to guard and fortify the
 Poor and their Children, against the Errors
 and Danger of Popery. And I beg leave to
 commend this in a particular Manner to
 you, and beseech you to keep the original De-
 sign of your School still in View. Popery is
 all the same bad thing it ever was, as dis-
 honourable to Christ, as hurtful to Souls,
 and injurious to Society, now as ever ; while
 therefore you propose to bring up poor Chil-
 dren for Business, and teach them an use-
 ful Trade, see to it also, that they be well
 instructed in the Grounds of the Christian
 and Protestant Religion. I very much wish
 that some further Means may be found out,
 by

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*by generous and charitable Protestants, for
this End, and I pray God to bless all success
in every wise and good Design with great
Success.*

I am,

GENTLEMEN,

Your most faithful

humble Servant,

Hackney, January
20. 1734-5.

J. B.



ROMANS vi. 14. latter Clause.

*--Even so we also should walk in
Newness of Life.*

THIS Apostle having clearly shewn that we may now be justified freely by the Grace of God, through the Redemption that is in Christ--- i. e. that guilty Sinners may, by Faith in Christ, be freely pardoned, and accounted righteous consistently with the Sentence of the broken Law, and the inflexible Justice of the offended Law-giver; proceeds in this part of his Epistle, with a like Copiousness of Expression, Strength of Argument, and Fervency of Mind, to open the Nature, and assert the Necessity of Sanctification and Holiness. His Transition from the former to this is very observable. *What shall we say then? q. d.* What shall we say of this illustrious and Divine Truth? What use should we make of this comfortable and reviving Doctrine? Is it indeed so that God can

can safely and honourably pardon Sin, and fully justify all such ungodly Sinners as humbly desire and heartily consent to be saved by Jesus Christ? *What shall we say then? Shall we continue in Sin that Grace may abound?* Shall we make this Use of this Doctrine, and imagine, that we may continue in Sin that the Grace of God may appear more Glorious in pardoning it? *God forbid!* That would be making a wrong and ill Use of the Doctrine; and whoever acts or reasons thus abuses the noblest Truth in the World, draws the falsest Inference from it that can be, and sucks the most rank and deadly Poison from a Flower designed and suited to yield the sweetest Honey. God, when he justifies the Ungodly, does it in the most godlike and becoming Manner; eminently displays his Justice, while he highly magnifies his Mercy; dispenses indeed with the Sentence of the Law in the Letter, but it as to the Persons immediately Guilty, he keeps up the Reputation of it in the highest Manner, and when he pardons Sin, exposes at the same Time as execrable and malignant. *Shall we therefore continue in Sin that Grace may abound?* No sure. God forbid that any Christian should be so ignorant or perverted. Thus the Apostle puts and entertains the Objection which might possibly be made to the Doctrine of rich and glorious Grace he had asserted, and proceeds to shew that the proper Use we should make of the Doctrine of Justification

ification is to connect Sanctification with it, as its necessary Fruit and inseparable Companion. We who are freely justified are, and must be (*St. Paul* thought) truly sanctified; all sincere Believers are truly penitent for Sin; Jesus Christ is the Lord of all for whom he is a Propitiation; he rules the Souls he saves; nor does his Blood discharge the Guilt of any who are not purified and rectified by his Word and Spirit. — Any Opinions that give Countenance to Sin, and open a Door to practical Immortality, are to be rejected with Abhorrence; and if they are gilded over with the specious Pretence of advancing the Free Grace of God, they are so much the more dangerous and offensive. Thus the Apostle gets rid of this Objection, and shews, that such as are justified by the Free Grace of God in Christ, are and ought to be dead to Sin, free from its Dominion, and not obedient to its Lusts; and this for a peculiar Reason, (*viz.*) their sacramental Conformity to Jesus Christ, their Lord and Saviour; *Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his Death? Therefore we are buried with him by Baptism into Death, that like as Christ was raised up from the dead by the Glory, i. e. glorious power, of the Father, even so we also should walk in Newness of Life.* Baptism, as Christ's Institution, implies a Profession and Obligation to comply with the Design of his Death

and Sufferings; which is to reconcile us to God, and to restore us to his Image and Favour: As Christ died for Sin, we who are baptized into his Name should die unto it; as he was buried and laid in the Grave, so we should be mortified to Sin, and cut off from all Correspondence with it; and as he rose again from the dead by the glorious Power of God, so should we rise by the Assistance of the same Power to *Newness of Life*; and if we do not this, we contradict an open Profession, and violate a solemn Obligation.

Thus stand these Words related to their Context. And I shall proceed to consider them as they contain the great Duty of Christians, who are justified by Faith in Jesus Christ, and hereby brought into a near and spiritual Relation unto God. And here I propose,

- I. To explain the Nature of this Duty.
- II. To plead the Obligations to it.

I. I am to explain the Nature of this Duty. By *Newness of Life*, is meant Gospel Obedience, or real Holiness founded upon the new Principle of Love to God, begun and carried on by Assistance from him, and rendered sincere and uniform by Conformity to Christ the great Pattern and Example of it.

By *walking in it*, is meant, a Course of Action, or the Progress and Continuance here

of through the several Stages of Life, and Scenes of Things. Thus we read of *walking with God, walking by Faith, walking worthy of the Lord, &c. i. e.* proceeding in a right Way, after we have begun in it, without Partiality, and without giving over: It is opposed to Sloth and Security, and to Backsliding and Apostacy; it supposes Sincerity and implies Diligence, careful Use of appointed Means, and solicitous Endeavour to obtain the proposed End, under the gracious and special Assistance of our exalted and glorified Head and Saviour. *Walking in Newness of Life*, is learning and practising *all holy Conversation and Godliness*.

But it may be needful to explain this Matter somewhat more particularly: And from the Manner of the Apostle's Expression, the general Apostacy of Mankind, the Power to which their Recovery and Restoration is ascribed in the Word of God, and the evident Course taken by the unthinking Generality, we apprehend that this Exhortation may suppose and imply such Things as these.

I. A Change from our former Course and Way of Living, otherwise it would not be *Newness of Life*. If we were originally Innocent, or habitually Good, there were no need of Alteration and Change: The very manner of Expression, therefore, used by the Apostle, naturally leads us to conclude, that he understood all Mankind to be depraved

and corrupt ; and by what one sees in the World about us, and feels within oneself, as well as by what we read every where in the Word of God, this seems to be plain and evident, that Mankind are naturally ignorant, vain, and prone to Evil ; carnal, sensual, and worldly ; averse to God and Goodness, and prone to Sin and Wickedness ; and whether this be really the Disease of our Nature, (as I do not doubt it is) or whether it be the Effect of evil Example, and a gradually contracted bad Habit or Custom, (as some contend) yet the Fact is thus, that Mankind are *the Servants of Sin*, and *free from Righteousness* ; i. e. void and deprived of originally Righteousness, and under the Power of Ignorance, Lust and Sin : *They yield their Members Servants of Iniquity unto Iniquity*, and do not, till they are better instructed and further assisted, *yield themselves unto God as those that are alive from the dead*. A Corruption there is, and no doubt it is General and Universal ; hence we read of being *shapen in Iniquity and conceived in Sin* ; *being by Nature, Children of Wrath, even as others* ; and of *walking in Ignorance and Darkness, in or after Lust and Lasciviousness* ; and of *walking according to the Flesh* and the like. — And when the Gospel of the Grace of God came to the *Gentile World* the Apostle tells us what it found them, i. e. ignorant and idolatrous, loose and immoral

but coming not in Word only, but in Power, made them wise and good, reformed them from a brutish Sensuality, and changed them into the Image of the great Redeemer's Death and Resurrection: * *Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Thieves, nor Covetous, nor Drunkards, nor Extortioners, shall inherit the Kingdom of God; and such were some of you, but ye are washed, sanctified and justified in the Name of the Lord Jesus, and by the Spirit of our God.* Here is a plain Intimation of their old and new State; that in which the Gospel found them, and that into which it converted and changed them. Again in his Epistle to the *Ephesians*, the Apostle be-
 sees those Christians to † *walk worthy of the Vocation wherewith they were called.* And this Exhortation he resumes, and further enforces, v. 17. *This I say therefore, and testify in the Lord; i. e. what I said before, I now repeat with greater Solemnity—(viz.) That ye walk not henceforth, as other Gentiles walk, in the Vanity of your Mind, having your Understanding darkned, being alienated from the Life of God;—put off concerning the former Conversation, the Old Man which is corrupt, according to the deceitful Lusts, and be renewed in the Spirit of your Minds; and that ye put on the New Man which after God is created in Righteousness, and*

* 1 Cor. vi. 9, and following. † Ephes. iv. 1.

Holiness of Truth. Again: *Be Followers of God as dear Children, and walk in Love.—Ye were sometimes Darkness, but now are ye Light in the Lord; walk as Children of Light.* Thus the Apostle faithfully represents their Old Course and Way of Living, and tells them the New One they must enter into and take up, more agreeable to the Mind of God, the Pattern of Christ, and the Spirit of the Gospel: And from hence it appears, that there is, and must be a *real* and a *great* Change in Us, in order to our *walking in Newness of Life*, and that it is the Design of the Gospel to produce this Change, by the Power of God accompanying it, and to evidence this Change to the Glory of God, and the Comfort of those in whom it is wrought.

2. Acting from a new Principle, *i. e.* of the Love and Fear of God, the Sense of Obligation to Christ, and a thorough Persuasion of Mind, that this is right and fit, and the only Way to secure God's Acceptance and Favour. The Change of our Behaviour, first mentioned, because it is most obvious; but the Change of Heart is first in order, though it be less discernable. The corrupt Fountain must be sweetned, or the Streams will be still impure; a holy Principle must be planted or infused, to which we are naturally Strangers; *create in me a clean Heart, and renew an upright Spirit within me: And the*

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truth is, this only can make our Actions truly good, render them acceptable unto God, and properly denominate our reformed conversation, *Newness of Life*. The Apostle can never be supposed to mean here, reforming some bad Things, and doing some good ones, from any kind of Motive or Consideration whatever ; his Design is apparently to recommend *Newness of Life*, from the Relation Christians bear to Christ, and the Reference their walking thus has to his Life and Death, his Burial and Resurrection: It is Christian Obedience, he has his Eye upon ; and this arises in the Heart, is founded on a secret, inward Principle of Faith and Love, and springs from Motives that are truly Spiritual and Divine. Civil Deportment, and a decent moral Behaviour, may sufficiently satisfy the Laws and Injunctions of Men, but God looks at the Heart ; and *the End or Scope and main Drift * of the Commandment, is Charity, out of a pure Heart, and a good Conscience, and Faith unfeigned*. The Excellency of Religion is, that it is a secret inward Thing, proceeding from a vital Principle, which renders it genuine and consistent, uniform, and all of a Piece, progressive and persevering, copious and universal. As is the difference between a clean and unclean Heart, or a pure and corrupted Fountain, such is that of Reformation upon external Motives and

* 1 Tim. i. 5.

Newness of Life, arising from real Regeneration, or *being born not of Blood, neither of the Will of the Flesh, nor of the Will of Man, but of God.*

3. Walking by a new Rule, and proposing to ourselves a new End. The new Rule is the Word of God, which is plain and perspicuous, divine and infallible, perfect and sufficient, referring to every Branch of Duty and Instance of Sin; and never leaving us in the dark, erring and misguided in the Things of our Peace and Happiness. *God's Word is Truth, a Light to our Feet, and a Lamp unto our Paths; the Law is holy and the Commandment holy, just, and good:* Our Rule as Christians is not the Light of Nature only or chiefly; the Improvements of Learning, the Power of Reason, the Force of Example, Tradition, and the Commandments of Men, but the written Word of God: This is the *Word of Truth, the Gospel of our Salvation; the Simplicity that is in Christ; the incorruptible Seed that liveth and abideth for ever; and then shall we not be ashamed when we have respect to all God's Commandments, and esteem all his Precepts concerning all Things to be right, and hate a very false Way.* The new End is the Glory of God. To this Christians are always to look, and on this are they to keep their Eyes steddily fixed, and so as never to loose Sight of it through the Whole of Life: *Whether*

we eat or drink, or whatever we do, we are to do all to the Glory of God. This is proposed and intended directly and ultimately by every Christian. *We have received of the Lord how we ought to walk, and to please God. Do I seek to please Men? If I pleased Men, I should not be the Servant of Christ,* i. e. made this my main View, or preferred their Humour to God's Glory; no, let me, says every true Christian, glorify my Father in Heaven, aim at his Acceptance of me upon the Terms of Gospel Grace and Mercy, and in a Way honourable to his Perfections, and humbling to the sullen sinful Creature.

4. Let me add,—Constancy and Perseverance in this Course to the End of Life; and all these together will sufficiently explain this Duty. The Word used by the Apostle, suggests this Thought. Our Conformity to Jesus Christ, and Obedience to God in Imitation of him, must be a Course of Action, and a continued uniform Behaviour: We must neither go backward or stop; but proceed and go forward, aiming and arriving at greater Degrees of Improvement and Measures of Perfection: It is not enough that we are persuaded into this Course, and begotten hereunto by the Divine Word, but we must continue herein, and abound herein more and more. We must *walk with God, walk worthy of the Lord* and of the *Vocation wherewith we are called*; i. e. We must not only set out well,

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but proceed and persevere. We must carefully avoid sinful Sloth, wicked Unbelief, dangerous Backsliding, and fatal Apostacy: We must labour after more Knowledge, Faith, Holiness and Comfort; be steady and regular, and exemplary Christians; aim at a more perfect Conformity to our heavenly Pattern, adding one Grace to another, and one Degree of Grace to another; and in this Apostle's Language, aim at *the Mark* and the *Prize*, *i. e.* of perfect Holiness and Happiness. So *forgetting those Things that are behind, I press forward towards the Mark, for the Prize of the high Calling of God, which is in Christ Jesus my Lord.**

II. I am next to plead the Obligations Christians are under to this Duty. And those I shall mention, will fall under the three following Heads of Argument.

1. This New Life.
2. The New Year.
3. The Holy Sacrament.

1. This New Life ; concerning which I observe,——

1. That it is a truly noble and divine Life. It is living to the Honour of God, and to the Purposes of his Glory, our own Salvation and the Good of Others ; such living and

* Phil. iii. 12, 13, 14.

walking as this will well become the Dignity of our Nature, and shew us to have come under a Divine Impression : To walk in Newness of Life, is to live so as to deserve the Name of Life ; this living is worthy the Ambition of an inlightened sanctified Spirit, is suitable to the Power and Efficacy of the Author and Instrument of it ; is a Life a-kin to that of Angels, and differs not in kind from that to which our Lord himself was quickened by the glorious Power of God the Father. The Life we live in the Flesh is mean and low, unless we live by the Faith of the Son of God : The Natural Life ends in Death, the Spiritual one runs up into Immortality ; the one is suited to this mutable State of Things, the other issues in unperishable Glory : Now in the Commencement and Progress of it, it is Divine and Spiritual ; and hereafter, in the Consummation and Perfection of it, it will be Eternal. *If ye thro' the Spirit do mortify the Deeds of the Body, ye shall live ; i. e.* indeed nobly and gloriously here, and hereafter spiritually and eternally. This is *living to the Lord*, and by *the Faith of the Son of God*, and so as effectually to secure *the Promise which he hath promised us, even eternal Life* : Who therefore would not chuse and affect this Life ? Who would not wish to be quickned hereunto, and to proceed hereunto ? Who would not breathe and aspire after such Life as this, and long, and thirst for

Rays and Streams of Light and Life immortal ?

2. It is a pleasant and delightful Life. To live according to the Will of God, by the Rule of his Word, and to the Purpose of his Glory, is to live the most pleasantly as well as wisely, and with the truest Satisfaction, and most complacential Delight. A devout Person is ready to say, Who knows not this? Who needs be told, that living to God is living in Pleasure? This, if any Thing in all the World will do it, must give inward Peace, and the most substantial Joy of Heart; what so likely to afford peaceful Reflections, and hopeful and joyful Views and Prospects? Compare this with the Life of Sin, and all the Round of vain Amusement and sensual Excess, and see if it do not as far excel it all, as Light does Darkness, or Heaven the Earth. The Sinner's Joys are but few, those few are impure, short and surfeiting; his Disappointments are more in Number than his Pleasures, and can be but ill supported, and very impatiently endured; often when he thinks to embrace substantial Good, he finds that he only caught at a Shadow, and grasps the yielding Air; or if he finds what his vain Mind calls Pleasure, it is soon over, and always goes off with this reproachful Thought — This is living but as the Brutes that perish live, no higher or better at all than they. And to all this must be added, the mortifying

ing Considerations of approaching Age and Death, with the Pains of a wounded Conscience, and the terrifying Apprehensions of God's Displeasure. — But not so do Christians live; their Joys are sincere, their Pleasures durable and solid; they neither vanish nor lessen, neither grow stale on their Hands, nor languish with the Decays of Age and Nature, nor lie at the Mercy of any Accidents of Life and Time; but subsist thro' all the Stages of Life, increase as this advances, and grow up towards their Perfection as we hasten towards our End, and go forward towards Immortality.

3. It is a fine Imitation of the Life of Christ. The Son of God himself, the Lord and Prince of Life and Glory lived in this World and amongst Men, so as Christians do who walk in *Newness of Life*. All the main Strokes and Lines of the new and spiritual Life, are mark'd out to us in the Word of God, and exemplified in the Life and Behaviour of our blessed Lord and Master; the Apostle more than intimates this, when he represents it in this Context, as *being planted together in the likeness of his Death and Resurrection, living with Christ and being alive unto God thro' Jesus Christ our Lord*. The new Life, unto which Christians are here exhorted, and which is their peculiar Excellency and Honour as well as Duty, has a continual Reference unto Jesus Christ; he is the

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thor of it in their Souls, and they are quickened hereunto by his Word and Spirit ; he is the Maintainer of it in them, by his Grace and Power ; vital Influences derive from him as the living Head of all those who thus live to God, and by him are all such nourished herein, as the Branches of a Plant derive their vital Juice from the Root, or the Members of the natural Body their Life and Spirit from the Heart and Head. *Because I live* (says he) *ye shall live also.*

4. It is the proper Preparation of the Soul for the Happiness of Heaven. *To walk in Newness of Life*, is the sure Way to a glorious Immortality, and is our *Meetness to be Partakers of the Inheritance with Saints in Light* ; this includes that *Purity of Heart* to which is annexed a peculiar Blessing, and that *Holiness* which has the Promise of seeing God ; it gives us the proper Evidence of our Title to the future Happiness, and is the Meetness of our Souls for the actual Possession of it ; this is the *Righteousness in which we behold God's Face, till we are satisfied in his Likeness* : That divine Faith which issues in the Sight of God, is the Principle of this Life ; that Hope which results in the Enjoyment of God, is the great Support of it ; and that universal Rectitude of our disordered Nature, in which this divine Life consists and shines, is really the Beginning of the future blessed Life above ; this living

iving makes us Partakers of God's Holiness, disposes and qualifies the Soul for the Society and Employment of Heaven, and both discovers, promotes and heightens that Friendship with God, which now appears in Fellowship and Communion with him, and will be perfected hereafter in endless Society and everlasting Love.

2. The new Year may furnish us with some considerations to induce us to *walk in Newness of Life*. Such as,

1. This will be a good Evidence of our sincere Concern for the Neglects and Miscarriages of the old Year. We must all acknowledge ourselves chargeable with some, and some of us may perhaps have many of these to lament over before God; the past Year has not been filled up by any of us, I suppose, as it might have been; if we are not chargeable with wilful and *presumptuous sins*, we are not however free from *secret faults*; *in many Things we all offend*; some of our Time has run waste upon Trifles and Vanities, if not worse; if we are not *wicked servants*, it is to be feared we have been sometimes *slothful* ones; all of us have Reason to be grieved with more than a little Emotion, *Lord who can understand his Errors!* Now what the past, cannot be otherwise helped, than by serious Consideration, sober Reflection, and a new and pious Resolution; but if these are forgotten in us, and our Hearts are changed by

by Prayer, Repentance, and the powerful Grace of God, and we are now determined more than ever to walk *in Newness of Life*; we may hope to be *purged from our old Sins*; and that the Guilt of the past Year shall not be carried over in to the present One.

2. This will shew a becoming Gratitude to God who has brought us to a New Year. It is God's Mercy to us all that we are not numbered amongst the dead; the last Year has finished the Course of many, and buried some; it is more than probable, of our Friends and Acquaintance in Silence, and *covered them with the Clods of the Valley*; God has put a Period to their Day of Life and Trial, and their Places in this World shall know them no more: But we are still spared; *having obtained help of God, we continue unto this Day*; all of us are here present before God, alive and well: Now having finished the Old, and entered upon a New Year, should we not hereupon meditate suitable Returns of grateful Acknowledgement? Is Life a Favour to us? Is it a Mercy that *God has spared us to recover our Strength*, and that *his Visitation has preserved our Spirit*? Could we have been well content to have died the last Year? Were we actually ready, and did we wait and wish for our Dismission? Or are we not rather glad to be found amongst the Living, and have more Time for Preparation, and further Space for Repentance? Own the Mercy of God then

fresh Resolution to *walk in Newness of life*; this will be a fine Improvement of a New Year, and a great Evidence of becoming grateful to God for sparing and distinguishing Mercy.

3. This will be a good Preparation for the events of the New-Year, whatever they shall

2. Who of us can look one Moment into eternity? Who can guess what is in the Womb of Providence concerning him? How great uncertainty perpetually attends us and all those who are most dear to us in this World! What the past we know, but all that is future is a secret Thing that belongs only to God: Our health and Possessions, our Friends and Comforts, our own Lives and theirs we most value, are all in the Hands of God; no one knows how near he stands to the fatal Minute; the last Year lodg'd us not in the Grave, the present one may; what therefore is so wise and right, as to labour after a Mind superior to all Events? And how can this be better, so well done, as by a more steady Resolution to walk *in Newness of Life*?
 2dly, This Obligation may be further pleaded from the Sacrament of the Lord's Supper. The Monthly return of this Solemnity, according to the Custom of *our Churches*, is now near, and many of you attend, I suppose, on this Institution: Such as do not this, are by Means excused from the Obligation upon Christians to walk *in Newness of Life*;
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and how they excuse themselves in neglecting to obey the express Command and dying Charge of their Blessed Lord and Saviour, know not ; and I cannot but heartily wish the Matter were more seriously and thoroughly considered. — But such as do partake of the Lord's Supper will allow me to remind them

1. That this Ordinance is a publick Profession of this Design. Eating and Drinking at the Table of the Lord is a publick Profession that we design Conformity to him, and desire Communion with him ; we cannot properly *shew the Lord's Death*, and remember his Sufferings, Resurrection, Ascension and Glory without intending *to die unto Sin, and live unto Righteousness*, in Conformity hereunto ; Christians in these Actions and this religious Service have no such Intention, they do not know not what, and had need hasten their Repentance for *Eating and Drinking unworthily, not discerning the Lord's Body*. But I am willing to hope we do mean what we profess, and are and will be careful that our Practice be not a Contradiction to our Profession ; and therefore I add,

2. The Lord's Supper is a Covenant Obligation upon us hereunto. The Word *Sacrament*, which signifies an Oath taken by a Soldier to his General, is not unfitly applied to the present Case ; for Christians at the Lord's Table not only remember Christ, but renew their Covenant with him, and bring themselves

under fresh and further Engagements to him, as the *Captain of their Salvation, the high Priest of their Profession, and the Author and Finisher of their Faith*; they oblige themselves to Fidelity and Obedience by a solemn Rite, and very significant Actions: Hereby they set their Seal to God's Covenant, and openly declare themselves the Disciples of Christ; they publicly own their Relation to him, and give themselves unto the Lord to be saved by his Merit, and ruled by his Laws: They depend upon his Righteousness, and acknowledge his Authority and Dominion; and do as much as if they expressly said--- *to help me God*, as I intend and design to be dutiful and obedient, penitent and believing.

3. It is a great Means of assisting us herein. It is designed as such, and it has been owned and blessed to this Purpose. The Lord's Table is a very great Privilege, as well as Duty, and an evident Means of increasing our Faith and Holiness, as well as an Obligation upon us hereunto; and good Christians have always found by happy Experience this Ordinance to minister greatly to their Establishment and Comfort; worthy Communicants have sometimes that Sight of God by Faith, that Sense of his Love in Christ, and blessed lively precious Hope of his Forgiveness and Acceptance thro' him, as to enable them to *run the Race of God's Commandments with enlargedness of Heart*; they become hereby more pi-

ous and devout, more fervent and lively, and fit for Intercourse and Communion with God: they strengthen their Union with Christ, increase the Vigour of those Graces which are upon him, and are more likely, by inviting and cherishing his Motions, to obtain and secure the continual help of the divine Spirit to enable them to *walk in Newness of Life*. And this Ordinance, rightly attended, will likewise furnish us with a new Plea for Pardon of Sin, Acceptance with God, and the promised Aids of the purchased Spirit; we may urge the Argument of personal and sacramental Dedication to God, both with him for his merciful Acceptance and gracious Help, and with ourselves for greater Diligence, Care and Constancy in his Service; having owned our Blessed Master in Baptism and the Lord's Supper, we shall be likely so much the more to desire, resolve and hope, that *like as he was raised from the Dead by the Glory of the Father, even so we also should walk in Newness of Life.*

F I N I S.

The STATE of the CHARITY-SCHOOL in Gravel-Lane, Southwark, as it now stands this First of January, 1735.

THE Foundation of this School was in the Year 1687, in the Reign of King James II. when a School was set up by one *Multon*, a *Jesuit*, and publick Notice given, that he would instruct the Children of the poor *gratis*. Upon which Mr. *Arthur Shallet*, and some other hearty Protestant Gentlemen, did the Foundation of this School, to avoid the dangerous Consequences of a Popish School, and to provide for the Instruction of the Poor. The Number of Scholars at first was Forty, afterwards increased to Fifty, and now to about One Hundred. They are taught to Read, Write and Cypher, and are also instructed in the *Assembly's Catechism*.

It may be said to have been the first School the Protestant Dissenters were concern'd in.

Here Objects are received without Distinction of Parties, the general Good being intended: It is situated in one of the poorest parts about the City, and the Children of the poorest sort of Watermen and Fishermen are here taught, without any Expence to their parents.

The

The Charge has been defray'd by the Grants and Subscriptions of private Persons, together with the Annual Collection in this Place on this Day, and one in the City.

The MANAGERS have been enabled to give the Children Bibles, Testaments and Catechisms, and to place some out Apprentices to Trade; and by the Providence of God on the Trust reposed in them by the Charities of the Contributors, and the kind Remembrances by some given in their last Wills, have set up also another School, under the Care of a Mistress, for Learning about Twenty younger Children to Spell and Read, and when fitted are taken into the Master's School for Writing and Cyphering, and made ready for Trades.



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